

THE BAPTIST.

"BE YE STEADFAST, UNMOVABLE, ALWAYS ABOUNDING IN THE WORK OF THE LORD."

\$2.00 PER ANNUM.

Sardis and Duck Hill have sent their pastor, Bro. Wesson, to the Convention.

The recent revival services at Hattiesburg resulted in the addition of 23 members, and greatly helped the church in other ways.

We were much pleased with Bro. M. A. Shepherd, of Poplarville, who was in attendance upon the Gulf Coast Association.

"The world does not judge christianity so much by what they read in the Bible, as by what they see illustrated in the lives of Christians." — M. A. Shepherd.

On our return from Biloxi we had the unexpected pleasure of meeting at Gulfport, our friend and brother, Prof. F. F. Phillips. He is beyond any question one of the best school men in the State.

While in Biloxi, we had the great pleasure of being entertained at tea in the home of our friend and college mate, Hon. E. M. Barber. We are not at all surprised, but much gratified to learn of his increasing success in the legal profession.

Evangelist Geo. Robert Cairnes began a meeting with Pastor Hickman at Durant last Lord's day. He goes soon to be with Bro. H. P. Hurt at Kosciusko.

Bro. E. H. Garner, of Wilkinson, while in the city placing his son in the Harris Business College a few days ago, paid our office a very pleasant visit. He is doing some hard work in his field, and good work.

We are very happy to be able to announce to our thousands of readers that the Foreign Mission Board is out of debt with a surplus on hand. We praise the giver of all good.

Please allow us to repeat that any notices of revival meetings which do not reach this office by Monday night's mail will very probably have to be laid over till the next week. So, if your articles do not appear as early as you expected, see whether you mailed them on Monday.

The State Board of Health convened in the representatives hall for the purpose of examining applicants for license to practice medicine in the State of Mississippi. One hundred and one young medical students presented themselves for examination, of this number nine are colored, and one negro woman is also taking the examination. The class is somewhat smaller than usual.

JACKSON, MISSISSIPPI, MAY 10, 1900.

VOL. II, NO. 26

Bro. L. E. Hall is much interested in his mission work at Gulfport and other places. He understands the situation in Southeast Mississippi. He and Bro. Finley are two strong men in heartiest co-operation in the development of the work in their field.

Dr. Scarcey has a unique choir in his church at Biloxi. Sister Champlin uses the cornet, and her little nine year old daughter, Rosa, uses the violin with splendid time and expression. The music is better than the average.

Bro. G. L. Thatch, of Mt. Olive, who is Tie and Pile Inspector on the Gulf & Ship Island Railroad, made our office a very pleasant visit a few days ago, while he and Col. S. S. Bullis, General Manager of that road, were in our city. Bro. Thatch is one of THE BAPTIST'S friends and workers.

We had the pleasure a few days ago of having in our office all at one time, Elders H. F. Sproles, Z. T. Leavell, and W. F. Yarborough. Dr. Sproles was on his return from Starkville where he preached last Lord's day. He goes next week to Itta Bena to assist pastor Gregory in a meeting.

I. H. Dickerson, who is in this city representing to the colored people that for certain sums of money paid to him, he can secure a pension for all ex-slaves, should be treated as a fraud, as he is imposing upon many of the ignorant negroes wherever he goes.

The editor is absent on a trip to Louisiana, and thence to the Southern Baptist Convention at Hot Springs, Ark. It is hoped that we shall have a good deal of Convention news in our next issue. This ought to be read by all our people, as it relates to the largest deliberative body in the world.

Jackson College Commencement will embrace May 13-17, 1900. The Commencement Sermon will be preached by Rev. W. J. Latkin, of Tougaloo. President Barrett has done a fine work in this school for the colored people. We find him a fine character in every way. He is a good preacher, and will occupy Dr. Yarborough's pulpit next Lord's day.

Dr. W. T. Lowrey and family passed through the city yesterday en route to Biloxi. The Doctor has recently had quite a severe billious attack; and in addition, is overworked, and must rest awhile. During his absence, Prof. P. H. Eager of the chair of English will administer the affairs of the College. We trust that our President will return to us soon with health and strength entirely restored.

There has come to our office a combination match-box and striker issued from the office of E. G. Siggers, one of the leading patent lawyers of Washington, D. C. It is an household and office necessity, and we are informed that inventors can procure samples of the same by writing him at once. His advertisement appears in this paper.

Through the courtesy of Hon. Pat Henry, M. C., we have just received a copy of "History of Education in Mississippi," by Edward Mayes, L. L. D., ex-Chancellor of the University of Mississippi, and president of the State Historical Association of Mississippi. It is well gotten up and contains a large amount of information which ought to have general dissemination.

On the 5th Sunday in April, Bishop J. L. Finley organized a church at the new town of Mt. Olive, 40 miles north of Hattiesburg, on the Gulf & Ship Island Railroad. Brother Finley is doing a fine work at several places along this new road. He is in the employment of our State Board, and one of the most efficient in the Board's service. We had the pleasure of a long talk with brethren Finley and McMillin.

Only the four colored regiments of the regular army have chaplains of their own. Congress authorized thirty chaplains, who are assigned to duty by the President where they can be of most service. During the late war all of the volunteer regiments had their own individual chaplains, but the volunteer regiments now in the service are without them. About one-half of the chaplains of the regular service are now on duty with the troops in the Philippines, the remainder being distributed throughout the United States at the various military posts which have large enough garrisons to warrant the assignment of a chaplain.

All Souls, the fashionable Unitarian church in Washington, is discussing the question of calling a woman as its next pastor. On last Sunday the Rev. John Van Schaik, Jr., and Rev. Ida C. Hutton delivered competitive sermons at the church, and it is understood that one or the other of them will be called to the pulpit. Miss Hutton is a graduate of the Divinity School of Harvard College, and for three years was pastor of the Unitarian Church of Moline, Ill. She is an exceedingly beautiful woman, not yet 30 years old, with a commanding appearance and clear, resonant voice. The impression she created is so favorable that a number of the parishioners favor calling her as permanent pastor. A large element of the congregation, however, object to this, on the ground that her selection would savor of sensationalism, which the church is anxious to avoid. What next?

Some Choice Men in the Pew.

JUDGE JAMES G. HALL.

History, it is said, is philosophy teaching by example. If this saying is true, it is specially true of biography.—Dr. J. B. JETER.

A month ago, it was my pleasure to spend a day with Elder H. W. Spencer at Shuqualak. He and his cultured wife, in their well ordered home, know how to agreeably entertain a wandering itinerant. In this instance, they knew they were not entertaining an "angel unawares," as they had for a number of years known the singular humanity of their guest. Their three fine boys, with their sensible faces, were engaging to one who has given some of the best years of his life to the boys and girls of our State. Yes, they are the sons of a preacher. Sons of ministers are woefully slandered. Like mothers-in-law, they have gotten a name given them by someone who must have been reared on green persimmons and crabapple vinegar. Ministers' sons are the object of public observation and the subject of general criticism. The full eye of the carper rests on every false step the preachers' boy makes. Some people think it unnatural that such boys should show nature. They seem ready to examine the boy's back to see if the wings are sprouting.

A little girl said some time ago that it was a great responsibility to be a preachers' daughter. Now and then, the preacher's son gets weary of the constant restraint, and really goes off on a tangent. Then there is merriment in Philistia. The wished-for has happened, and Samson is grinding for the enemy. But, do you know, there is a larger per cent. of ministers who are sons of ministers than of men of any other calling! I am told that this is true. Some of our best men are sons of preachers. Dr. Benjamin Whitfield, that guileless man, was a son of a preacher. Elder W. W. Landrum, of the First Baptist Church, of Atlanta, Ga., and Lansing Burrows, pastor of the First Baptist Church of Nashville, Tenn., are sons of preachers. I could weary you with such names.

Judge Hall was a son of a preacher. He bore his father's full name. His father was a native of the Old North State. He came to Mississippi in 1837, and was a citizen of Grenada until his death by yellow fever in 1878. Judge Hall was born in Grenada, his father's tenth child, Aug. 19, 1847. The year 1847 was memorable in our annals. No ill came to Mississippi in 1847. The lyceum of the State University was built that year; though the corner-stone had been laid the year before. It was the first building on the campus, a bond of union between the northern and southern parts of Mississippi. Our State was at that time seriously threatened with disruption.

Judge Hall was a fine presiding officer. He presided over our Baptist State Convention four consecutive terms with courtesy and correctness. I do not remember that an appeal was made from any of his decisions. It has been said, "He won for himself golden opinions as a parliamentarian." If he had a fault, while presiding, it was in revealing his position on the question before the body. So positive was his thinking, and so strong his convictions, that they could not be hidden or controlled.

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tures of George Washington on white winged messengers. If they could talk, how many messages of love, how much desired information, how much money they would say they had carried. The first three months of the present year twenty-six million dollars worth of postage stamps was sold. Every day the government sells three hundred thousand dollars worth of postage stamps. Nothing was started in 1847 that has not been a blessing to our people. In that year, in the northern part of the State, a little boy was born in the same month that Judge Hall first saw the light of day. There was nothing extraordinary about his birth, no omen of future greatness, no glittering eye nor dimple cheeks, at least, as I remember. Nor was there any firing of guns to announce his advent into the world, but somehow I have always had a lively interest in him. He has been neither famous nor infamous; he is neither dull nor bright, but some people like him.

Judge Hall began the practice of law in Charleston, Tallahatchie county, with Col. W. H. Fitzgerald as his partner in law. In 1871 he moved to Sardis, Panola county, which place he made his home for the remainder of his natural life. When he was twenty-nine years old the voters of his county sent him as their Representative to the State Legislature. Though the youngest member of that body of legislators, his speeches were most highly spoken of and his influence generally recognized. But before he was forty-three he closed his earthly labors, and received in exchange for what life might have possessed for him the unspeakable gifts of God in the great beyond.

Judge Hall was a kindly, companionable man. Though possessed of remarkable dignity and never boisterous or given to levity, he was very approachable. The avenues of his heart were highways well trodden and always inviting. He was as erect as an Indian, as dignified as his position required, but not in the least stilted or beyond the reach of any one who would approach him politely. He was the soul of honor, and honor respects all that are chaste and generous. I was with him at the Edwards House, in Jackson, during the sitting of the convention of 1888, and again in the home of Mr. Hibler in West Point in 1889. I became much attached to him, and felt a deep sense of personal loss when God took him, which feeling was intensified at Columbus in 1890, as a vacant chair, with sombre drapery, was unoccupied on the president's stand. If there is any good in us, why can not we open up our real self to those who seek to be the guests of our souls, that they may have the advantage of contact with what may incite them to better living?

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Judge Hall was eminent as a district chancellor. He was a judge "actuated alone by a just conception of the law and a good conscience." Another has said, "he was always true to his convictions, and utterly beyond every influence that might turn a man from the path of rectitude." He may be called The Christian Jurist. The need of such men to preside over our courts of justice is imperative. The man who occupies that high position should have all the moral help possible, that his decisions should be promotive of the greatest good of the people. Our Savior brings out, by a negative expression, the two indispensable qualifications of a just judge; he must have fear of God and regard for man. The two tables of the law are the two hemispheres of the full orbid demands of morality. A holy awe for God in his position is first in requirement, respect for the rights of men equally binding, but second in chronological order. How can a judge deal justly on all moral questions, unless he honors the great Law-Giver and his indisputable word? There is a decision in our books of law, rendered by Chief Justice A. H. Whitfield, based on a passage in the book of Proverbs. The judge has before him questions as to the right of property and life. The most sacred rights of man, appertaining to earth, are to be recognized by the man on the bench. A spotless character must keep the ermine spotless. A man can not go contrary to self. Should he try it, he is cut loose from his moorings to drift at the mercy of wind and tide. The judge sometimes becomes God's vicegerent. The taking of life is God's prerogative. This prerogative has been transferred to the decision of the judge only when it is an imperative necessity for the protection of life, or the maintenance of social order. The spirit of the judge should, therefore, be exalted into harmony with the spirit of God, if he properly performs the functions of his office. A Christian judge for a Christian people. I Cor. 6:1. Judge Hall was eminently a judge, and eminent as a judge, he feared God and regarded man.

In 1882, he was appointed by the Governor of the State chancellor of his district. To this position he was reappointed in 1886. His second incumbency would have terminated September, 1890, had he lived to that time.

Z. T. LEAVELL.

New Orleans Wants Next Southern Baptist Convention

Will you please announce that the Baptists of New Orleans will solicit the next session of the Southern Baptist Convention. There is no more interesting city in the South for the Baptist brotherhood to visit; it is easily accessible, being the terminus of five great railroad systems, and there is pressing need for the helpfulness that such a gathering of leading Baptists would bring to our cause in this great city.

Respectfully,

C. V. EDWARDS.
A. G. MOSELEY.

May 10,

A Hard Church to Serve.

BY ELDER BIN THERE.

There are churches that are hard, harder and hardest to serve. Since it has been the exalted painful privilege of Elder Binthere to have lived, died and been resurrected in these regions, we can therefore speak from an experimental station. The man that was laid at the rich man's gate full of sores, knew more about them than the man who did not have sores. So right about here the Elder will write.

1. A church that seeks a pastor that will draw. This church will be painfully hard to serve, for the reason that it has a very poor conception of the real object, aim or purpose of a Scriptural church of Jesus Christ. Once upon a time, Elder Binthere was called to serve this church, which call was unanimously accepted. It was one of those highfaluton churches. It had a beautiful house of worship, and a well trained choir, the leader of which drank much and often for his stomach's sake and other infirmities. The organist was one of these highfaluton, dancing, card-playing society girls. She was the daughter of old sister Important. I have no doubt but what pastor's not a few have formed the acquaintance of this dear old sister, for she has belonged to Baptist churches not a few. Old sister Important has lots of kin which are scattered promiscuously. And she visits them every occasion to see how they do.

The senior deacon, along with other prominent members, had stomach troubles of long standing, and they drank spirits that were not holy. The Bible class teacher was a good man and would not cuss and go to the races only when he wanted to. But then this church wanted a preacher that would draw, so Elder Binthere received a universal call and was duly installed. The installation was enough to make the Elder feel that he was all but within sight of the pearly gates, and could almost hear the angels flapping their golden wings. At once the harness was fitted on, traces hitched, and the britchen straps and anti-kicking lines securely buckled. The church as it was being comfortably situated and at ease in Zion, the word was given and the Elder went.

Moreover, said she, sister Loveland, sister Cardplay, sister Winelove, brother Antimission, brother Beerdink, brother Blindtiger, brother Cassall, brother Policyman and brother Noreligion all declare most positively that unless we get rid of Elder Binthere they will surely quit our church. Whereupon brother Lovewhiskey said amen and headed the petition.

Brother Lovewhiskey was the senior deacon and was also kin to old sister Important. The Lord's elect did not sign the petition, for they were standing eyeball to eyeball with Elder Binthere. But one day at conference brother Lovewhiskey, brother Stubbornness and old sister Important vexed Elder Binthere, so that he got to kicking and kicked the traces loose, bursted the stomach band, slipped the collar, jumped out i. e. resigned and left the load far behind. Whereupon old sister Important put in nomination Rev. Mr. Mychoice who was by her and her kin unanimously elected.

Elder Binthere is now laid up in the gospel hospital for repairs. The Lord will have to settle his bills for the church will not pay the Elder what they owe him.

Brother pastor, he was of that church that seeks a pastor that will draw. For there is something dead up that branch, sure. For Elder Binthere has been there. But the Lord being his helper he will go to some far distant land heathen before he will serve that church again.

N. B.—The last that we heard from old sister Important was that she was getting ready to attend the Southern Baptist Convention. So for about eight months the Elder pulled, surged, brayed and kicked. The anti-kicking lines being removed the gospel gravel flew thick and fast. It was the custom of old

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Debt.

Do you wish to be happy and free?
If so will you listen a while to me?
Debt's a dagger, I've felt the pain;
Yes, I've felt it, again and again.

Fear debt as you would fear death—
Owe nothing, then you can have wealth,
Debt stung me, and still how in stings!
Depriving me of friends and other things.
Away deep down in my sad heart
There is something I cannot impart,
Something that is good, noble and true;
But debt won't let me tell it, even to you.
Debt will soon destroy your mental powers,
And will rapidly bring to you miserable hours,
It will destroy your energy in very great haste,
And bring crow's feet and wrinkles into your face.

Debt has driven many a good man,
From his home into some foreign land;
Yea, it has driven men far against the tide,
Who, thirsting for relief, committed suicide.
For the man in debt I make this plea:
Give him a chance once more to be free;
If he owes you, look him not with a frown,
But lift him up, don't cast him down.

He is a man, one of Adam's race,
To press him hard you should in no case;
With a fortune, you God has blessed,
Why torture him that is sorely oppressed.
What the poor man really owes you
Would only make you a meal or two,
For the luxuries daily upon your table
Would long supply him that's not so able.

JOSEPH DYER.

Port Gibson.

At our fifth Sunday meeting we enjoyed one of the most precious seasons we have had. Although some of the brethren on program failed to reach us, yet all the subjects were well discussed and every place on the program filled. The "wheel-horse," S. R. Young, was in "first, last and all the time," to do so freely and efficiently. Other brethren came. Rev. Geo. B. Butler, of Natches, was here to preach Saturday night and Sunday, and the spirit of the Lord was with us in great power as he broke the "Bread" to a full house on Sunday. Missions were remembered, and every body felt it was good to come up to the house of the Lord.

At night Bro. Young gave us a splendid sermon on "coming and going."

A good meeting and we are glad.

J. E. PHILLIPS.

CRYSTAL SPRINGS.

Yesterday was Pastor McComb's first anniversary with the Crystal Springs Baptist church. His report showed 204 sermons preached, 40 prayer meeting addresses, 12 funerals conducted, 7 marriage ceremonies performed, 67 accessions to the church, 32 dismissed, 325 pastoral visits.

Finance, \$1,427 on church expenses; \$394 65 for missions, \$120 for orphans, \$83 for ministerial education.

There was one accession at the night service, and the church enters the new pastoral year hopefully.

Bro. McComb labored in four protracted meetings in which there were 12 accessions and \$1,902 collected for various objects.

W. L. A. STRANBURG,
Repentance Valley, Miss.

Church Clerk.]

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"R. A. Venable's Critics."

Bro. Venable has certainly stirred up a "hornet's nest" in his recent article on his exposition of Heb. 10.

I think the more conservative element of the Baptist brotherhood ought to pray for him, as intimations are already made of a second Whitsitt's case in Mississippi. I (and possibly others) am surprised at the spirit manifested by his critics; and the personalities used, as to his doctrinal soundness, &c.

Why, in the name of our common Lord, have we no freedom of speech and pen if we are Baptists?

Are we bound to believe, preach, pray, and write according to some antiquated confession of faith?

Have we an iron-clad creed that we are bound to observe and go by all through life? If not, why the expression so often used, "it is not Baptistical, &c." I am actually tired of that phrase, for it is no argument for or against. I don't wish to be understood as endorsing Venable's doctrinal views, for I believe and teach the grand old doctrine, the preservation of the saints, but I condemn the spirit of his critics.

J. B. Scary's article was a good, sound, strong theological argument, according to my views. I read it with pleasure and profit—but the two in your last issue, (May 3d) I fail to see anything in them, except an aim at being a little too personal; the quotation from the Record—and the Scripture suffered, too, are too far-fetched; they don't bear on the subject under consideration, and consequently no argument to overthrow Bro. Venable's position.

The other article by J. R. Johnson, I consider very unfortunate, in the unkind expression: "I am in a position to know far better than Dr. Venable does, that very many of the staunchest Baptists in the State, both preachers and laymen, are very suspicious of his soundness as a Baptist on the fundamental doctrine of the final preservation of the saints."

There is a tendency in that expression to make Dr. Venable suspicious of his ministerial brethren and others—it is to say the least, an unfortunate expression, and the quotation from Venable's utterances is no argument whatever. While I cannot endorse Venable's views, still there is something in his Arminian ideas; I can easily understand him when saying "that not one of God's children has ever been lost, or ever will be," &c. As long as they are His children there is no danger, but the question is, can they ever by any act of sin forfeit their right to that sacred relation? I know that we are kept by the power of God, but we must be willing to be kept—the will must acquiesce to the divine power. If we fail in this, what? or can we fail?

What did Paul mean in (Gal. 6:1)? In the recent discussion in THE BAPTIST on Election and Predestination, all agreed on the moral free agency of man. Is man deprived of this prerogative in his conversion, or when he becomes a child of God?

Does he cease to be a moral free agent after becoming a Christian? If not is there not a possibility for him to back-slide, and forfeit

all claim to the heavenly inheritance? for the time being at least.

If this thing is to be aired, do it kindly, leave out all personalities. Dr. Whitsitt, at our State Convention in Grenada, a few years ago, manifested more Christian fortitude and forbearance, than a dozen of his critics; he made a lasting impression on me, as a man of deep piety. May the scholarly Dr. Venable display, and disclose similar spirit towards his present critics.

R. M. RICHARDSON.
Emporia, Miss., May 5, 1900.

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About Three Thousand.

GEO. ROBERT CAIRNS.

The history of that great revival day from which we quote, we fear will never be repeated. We can only hope to approach it.

So many have asked us to tell of the campaign we have just closed in England, that we hope you will find space in your crowded columns for a few items. Last summer we received an invitation from a committee of gentlemen to visit England under the auspices of an organization, the object of which, is to reach the mass of men who do not seem to be reached by the ordinary church services. Its name, Pleasant Sunday Afternoon, has a free and easy sound and has caught the popular ear. The service lasts just one hour and I will give you a typical service 3 p. m. prompt gospel hymn, prayer by one of the men. 3:05, Hymn, 3:10, reading Scripture, (one of the members), solo, address 15 minutes, not longer, hymn and dismissal promptly at 4 p. m.

The motto of the society is: Bright, Brief and Brotherly.

Each member as they come in have their names registered and they give a penny, (2 cents) if not present they loose the attendance mark. At the end of the quarter you see they have 26 cents to their credit. This money is invested in a book that they have selected from a list submitted to them. This book could not be purchased for twice the money by the individual, hence the advantage they gain by the immense number purchased at one time. The prize is not given to the men but they purchase it themselves. In the course of the year they have begun a library of good books of four volumes. These societies are numbered by the hundreds and are doing a mighty good among the working classes of England.

The great question now was, we have the men what shall we do with them? There was born in the hearts of some the leaders of the movement the idea that an effort ought to be made to reach them and lead them definitely to a personal Savior. God in His leadings seems to have directed them to me as the one who should lead them in this great campaign. When the object of the great movement was presented to us, we felt it a call of God and accepted. It was to be a six months campaign—to begin Oct. 1st, end April 1st. The result numerically was over 3,000. We dare not number the host of the Lord. He knows. We visited nineteen towns and cities. Over 1,600 of this number were grown men. Father and moth-

er and in several cases whole families were led to Jesus. I arrive at the numbers because a wealthy gentleman who forbids me the use of his name, gave a book helpful to a young convert, to each one who publicly confessed Christ as his Savior. May we be pardoned for quoting two letters which will give you an idea of the way in which the gospel and God's messengers were received.

May 10,
1900.

The Spring Strain For Missions.

It suits Baptist people to make their mightiest effort for missions in the spring of the year. This is true of Northern as well as of Southern Baptists. Of say \$15,000 for missions on my book since January, the sum of \$9,200 has been put since February 1st. About two-thirds of our mission contributions are made in these three months. To put off till the very last, and then make one tremendous effort seems to be well nigh universal. Did you ever stop to think what this might mean to general work? There is no better illustration of the peril to which we might be reduced than is afforded in the past month. Collections that were appointed for the 3rd Sunday in April in general went by in default. The rain of that day and the next swept the Gulf States in unprecedented quantity. Very few meetings could be held, and those that did succeed in getting to church will mourn the small congregations. The loss in actual money to the people is easily in the millions, which to towns and counties in the loss of bridges and like improvements there are other millions. Add to this the painful depression of spirits, and we will begin to see somewhat or the peril, that any extended days of rain in April might produce. And yet there are churches that rise above these things and count it all joy to honor the Master. Calvary church in Lawrence county is one of these for when they were told that we would lose heavily, our impulse stirred their hearts and that was to do more than they had ever done. In a little while the church, a little village church with a farming membership, gave \$75, and the next day at Monticello on the Pearl, and the river rising, and already higher than for 26 years, from a handful of people there came about \$31 in addition to their regular contributions. Happy pastor, happy people! Enterprise showed herself worthy of the name, for with their schoolhouse the pride of the town, gone, and their three bridges across the Chickasahay gone, and the water standing from 2 to 6 feet deep in the stores, etc., etc.; Ah! it took man to say to these people, "Our Baptist honor is at stake." It is a scandal that we cannot endure, if we fail to meet that convention debt. Ah! it took men and women of God to say, "Let's help pay it then," and what the secretary had asked the pastor to raise, they did it. And then there was Forest, showing herself entirely out of the woods, for the same cause under the influence of the same pastor giving five dollars beyond the secretary's request for that same convention debt. It has been a glad, a happy spring time in spite of the floods. Just look at the figures for March and April as they appear in THE BAPTIST. Some of them deserve special notice, for I am almost tempted to say of them, what the Master said of a poor woman: "She hath done what she could." There is little Hebron, sandwiched in between historic East Fork and Mars Hill of whom some said it ought not to be; but Walker proved himself a runner and Little Hebron kept pace with \$52.90, and these two larger sisters send remembrances also making for the three \$112.40. They took the mission collection at Water Valley for all their missions and made \$100 on the same day. A great day in the his-

O. D. BOWEN.

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tory of the Water Valley church. May many more like it return to bless the world and honor God.

Shelby was a mission station until last year, but finds a blessed experience now in giving back to help the good work, as witness \$34.00, while Cleveland, where Cohron has wrought so well, sends \$102 to foreign missions and \$84 to home missions, and Greenville, where good fruit is found in Burr, there has been monthly collections aggregating to date \$139 for foreign missions and \$34.15 for home missions—a good average of \$45 per month. To these churches of the Delta we will add Yazoo City, with \$80, and Greenwood, \$75 for State missions, and Hollandale, where the saints are building a house, another \$75, and Arcola another \$75, and you will have some idea how these Delta people will spend their money when they are evangelized.

But some of the Hill churches are doing quite as well. Here are tidings from Starkville that speak of \$100 for foreign missions, while Macon sweeps the gamut by sending foreign missions \$50, home missions \$13.65, and State missions \$40.

The sisters have had a good hand in these contributions, giving at S. \$15 and at M. \$12. The Columbus people, without a bishop, have sent \$120.60 in March and April, and a box valued at \$60.

You may break, you may shatter, the vase if you will.

The scent of the roses lingers there still.

And so of Edwards, where they have had no pastor, and yet here are their \$22 for foreign missions. Hattiesburg is the queen city of the piney woods, named in honor of that queenly woman, Mrs. W. H. Hardy, than whom none were more noble among "the noble women not a few" whose names are writ here and up there. See how the first quarter speaks for foreign missions—\$105.70—and the W. M. S. sent \$10.75 to home missions. Winona speaks out in meeting with \$103.45 for foreign missions. Oh! since last we gave how we miss some who have gone from us. Bailey and family we gave to Jackson and THE BAPTIST, the Bonds to Memphis, and another, a dear woman of blessed memory, said "Good-bye" and went away to be with her husband and son and Savior.

At Clinton the boys and girls not only learn hic hoc and scientific symbols, but also that other more difficult art and better, of giving, for the State missions collections reached \$68.95, the foreign missions \$88.65, and the W. M. S. \$7.85 for home missions; and at Blue Mountain, where they never have the blues, and where it is a joy to work and to give—and one hardly knows which is the greatest joy, working or giving—they send \$100 to State missions.

Here is a letter from T. J. Miley, brimming over with happiness. He is a country pastor in the piney woods, and already, when the assessment year is but half gone, his churches have given \$150, and "more to follow."

In the same county are Steens Creek, Cato and Antioch, where J. R. Johnson preaches and baptizes, and believes in final perseverance, and takes mission collections, and this quarter they have sent \$175.

Meridian First Church are seldom out of sight of missions, for, whatever Dr. Venable may believe and say about Heb. 10:26, he does not fail to let the First Church know what they are living for, and so they send \$280.

Natchez is waking to new life, and puts \$101.39 Cr. S. M. on Pastor Butler's salary, for which we are happy and hopeful.

At West Point they listened to Miller, and gave \$107.50 to foreign missions, earnest of good things to come.

Strawberries were hardly ripe at Crystal Springs but missions were, and they gave \$266.25 and counted themselves happy in this noble gift to God.

Batesville is where Dr. Lomax feeds the sheep, and right well do they respond to the clippings, as the quarter shows—F. M. \$46 C. \$26.

The churches at Ellisville, Sandersville and Slidell make the pastorate of O. D. Bowen, whose work for foreign missions is \$12.

Hazlehurst responds to the call of home missions with \$108.15, and to the same cause Jackson sends \$110, while Hebron sends \$65 for foreign missions and home missions, in equal division.

Amory sends \$36 to foreign missions, while from the pastorate of J. A. Rogers there is reported from Holly Springs, Verona and Central Grove \$90.

Senatobia responded to Pastor Ellis' pleadings for foreign missions with \$58.75, and Terry, suffering much from depletion in membership, goes beyond last year's work with \$51.15 for foreign missions.

Wesson, suffering much in the loss of some of the best members, sends \$33.75 for State missions.

And so the work goes on in village, town, city and country everywhere, with the one great thought, to crown the King whose right it is to reign. The year closes for home missions with \$3,352 in cash and about \$1,600 in boxes, while for foreign missions Mississippi has given \$7,635.

Truly,

A. V. ROWE.

— • —
The Baptist Heartily Concur.

We read a timely and well considered article in the editorial columns of the Clarion-Ledger of this city in its issue of 2nd inst.

The marrow of the article seemed to be an appeal for harmony and concert of action between the people and the various established industries among us. The views of our esteemed neighbor were inspired because of the injury and destruction of property caused by the recent floods that extended over several of the states.

The farming interests within the era of the rain fall, never received so severe a blow. The drowning of stock, washing of land, loss of houses and fences is without precedent. Railroads were brought to a standstill, tracks in many places washed up, expensive and important bridges swept away and business suspended. The loss to these great highways upon whom the public is so dependent runs up into millions.

The Illinois Central system, which includes the Yazoo & Mississippi Valley roads and the Vicksburg and Meridian or Southern road, were large sufferers. We refer to these two because of our knowledge of their lines. The Illinois Central and Yazoo & Mississippi Valley losses were, of course, much greater as its lines are much longer. The Mobile & Ohio suffered extensively, as did other roads of which we are not so familiar.

THE BAPTIST.

"Christianity in the Home."

The name given to the Nazarines at Antioch was not suggested to the minds of their opponents from a theoretical, but from a practical, standpoint.

Those disciples were so "transformed" into the image of their blessed Lord that even Christ's enemies could trace the outline of his lovely characters through their works.

This religion, which was so elevating in its nature, was practical as well as experimental, and so essential to happiness that no home can be complete without it.

It is said that the appellation mother, home and heaven are the sweetest words in all languages of earth.

Priceless gems are worthy of the tenderest care, and the greater the value of an intrusted jewel the more weighty grows the responsibility.

Home! What magical thoughts are produced in our minds as we think of an ideal home! Father, mother and loved ones are there, and no "vacant chair," for the family circle is unbroken.

Christ reigns supremely in the household; charity abounds, love is the ruling element, and the religion which Jesus taught is the favorite theme. Under its influence hearts are so closely knit together in the bond of Christian affection that sorrows and joys are equally shared, and thus the burdens of life are more easily borne, because of sympathizing hearts and willing hands. The tone of each voice is mellowed by the indwelling spirit. Father provokes not the children to anger, and "children obey their parents in the Lord, for this is right."

Then these precious jewels are to be brought up in the "nurture and admonition of the Lord." Therefore, are we not only responsible for their temporal necessities, but also their spiritual training.

We can not meet these obligations unless religion reigns in our home. Beside, this is the foundation upon which hangs the destiny of nations; for the home that is destitute of it takes no part in giving the gospel, "which is the power of God unto salvation," to a lost world.

This religion also possesses a constraining influence. It is so replete in interest, so worthy of all acceptance, that it must constrain. It renewes the nature of man and begets within him a desire to imitate the lovely character of Christ. Its benefits are beyond all estimate in making the home happy and complete.

Again, on account of the deficiency of human life, nothing else can satisfy the boundless desires of the human soul. It is constantly longing to enter into its blissful immortality. No matter how full of interest, how complete and lovely these homes are, they are but stepping-stones to a higher sphere of life.

"Here we have no continuing city, but seek one to come." But pure and undefiled religion, taught in the home, has begotten in us a "hope we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the vale."

"This earthly house of our tabernacle must dissolve."

THE BAPTIST.

The old home will be broken up, one by one will go away, and the few who are left for a while longer may dwell in different climes, and there dream of the days that are past, and then a cherished hope of reunion would mingle joy with the grief brought to bear by the fond recollections of the old home.

But where is the solace for them who have failed to appreciate the blessings offered through the religion practiced in the home, and which to them brighten as they take their flight?

"Oh, how happy were we in the old cottage home,

When children and parents were there,
And the old family Bible that lay on the stand
As we all knelt together in prayer.

They have gone one by one from the old cottage home,

And on earth we shall meet them no more,
But with Christ we shall meet them around
the white throne,

When parting will never be known."

Since this dissolution is inevitable, how necessary that we have a religion that teaches us of our immortality, and that through faith in Christ we have a house not made with "hands eternally in the heavens."

This religion taught by Jesus and practiced in the home gives us a perfect right to entertain a hope of a higher, a better, and more beautiful, sublime, and a more durable world than this. And that hope is sufficient in its efficacy to make us willing for Christ's sake to bear the burdens of life.

Are we tempted? "My grace is sufficient for thee."

Are we afflicted? "These light afflictions, which are but for a moment, work out for us a far more and exceeding weight of glory."

Are we cumbered with much care? "Tell it to Jesus." "Casting all your care upon him, for he careth for you." He was sent "to bind up the broken hearted."

And when we say the last farewell, it is all that can give true comfort, for by it we can say, "not forever." "We will meet again." My loss is your eternal gain—"The Lord gave and the Lord hath taken away: blessed be his holy name."

Our religion teaches us that Jesus is acquainted with all our secret and undiscovered sorrows with the wounds that are bleeding inwardly.

"He knows not only how we are afflicted, but how we stand affected under our afflictions, and how near they lie to our hearts."

Thus He says: "Let not your hearts be troubled. Ye believe in God believe also in me. In my Father's house are many mansions, if it were not so I would have told you. I go to prepare a place for you. And if I go and prepare a place for you I will come again, and receive you unto myself that where I am there ye shall be also."

Then we turn thought to the "new home," where we will strike hands with loved ones and reign with Christ forever and forever. "Know as we are known, and see so we are seen."

J. T. EATON.

VICKSBURG.

Rev. W. P. Price, of Winona, assisted the pastor of First Baptist church in a meeting of

May 10,

1900.

THE BAPTIST.

CONVERSATION.

Silence has its devotees and admirers, not only among those for whom talk is thus superfluous. For Trappists and Carthusians the tongue is an evil member, and talk as the crackling of thorns under a pot. The simple and natural are awed by the taciturn, credit him with a strange wisdom, and fancy that the less he says, the more he thinks, and many a sombre fool trades on their belief by abstaining from uttering the little he is capable of. "He whistled as he went for want of thought" has taught him that, if only he will look glum, he may pass for profound. Again, Pope—says Mr. Leslie Stephen in effect—would not shine in conversation, because he could not endure to say anything that was below the level of the great wit; and, if so, his principle is acted on by plenty of smaller wits, too. Such men are tolerable when they are in a company which can be trusted to maintain talk of the average human density, to serve as conducting medium for the wit's lightning flash when it is ready; but without that he is ineffectual. Imagine him member of a homogeneous family, none of them prepared to create the conversational atmosphere, but only to do the flashing. No flash can reach ignition, and the darkness of silence is unbroken.

Modern talk has been greatly affected by the changes in our education. First, culture is nowadays much more widely diffused among men. The conversational giants of old were monopolists, to whom the rest of the world was content to give humble hearing; but now, that the average man is fit to take his part, he subjects the giants to the process which Socrates applied to the Sophists, and monologue has been routed by dialogue. And, secondly, among the subjects discussed, politics no longer reigns sole monarch—a change which has been traced to the new education of women. Of old there was toy talk for them, and serious—that is to say, political—talk for men; but now a compromise has been reached. The men have descended from their sublime heights, the women come up from the nursery, and the outcome is that talk is more variegated and more sparkling.—*The Spectator*.

Help Mexico.

We have had an unusually large number of baptisms in Mexico during the Convention year now closing; there is not the slightest jar or schism among our missionaries, the most perfect harmony prevails. The work was never better organized or in a more hopeful condition than it is to day, and yet it is seriously embarrassed and crippled for lack of a small outlay of money. I suppose Southern Baptists have contributed more for foreign missions this year than ever before, yet they are expending less in Mexico by about one-third than they did six years ago. Then we had ten men, now we have only six, and two of these have been driven from the field by rundown health, and a third, Brother Hooker, who has been seriously ill recently, will go home to recuperate as soon as he is able to travel. The three of us left in Mexico have on our shoulders the burden once carried by ten men. If we pretend to be aggressive in our work we need two new men besides those already appointed.

If Southern Baptists had bought property in Morelia when they began work here eight years ago, it could have been paid for nearly by the money which has gone for rents. As it is, we are not only homeless, but are unable to secure any kind of a preaching hall near the center of the city. Rather than abandon our congregation and work here, we have rented and worship in the suburbs, where, for lack of ample police protection, we must suffer, week by week, insults and stoning by the rabble.

Last January Bro. Hooker located in Leon, where property is at present very cheap, for those who have the money to buy. During these four months our brother has searched diligently and constantly, yet even with the aid of friends, he has failed to rent a preaching hall. Leon is the best opening I ever saw; must your missionary be forced to abandon that field for lack of money to purchase a house? Other denominations are buying central lots and building elegant churches all over Mexico; this gives them a decided advantage in their work.

We have about a dozen young men who are looking forward to the Christian ministry. Some of these are in pedo-baptist schools, others in government schools, the rest attend no school. We have school property in Saltillo worth \$25,000, yet both of our boarding schools are closed and have been for two years. The Northern and Southern Baptist Boards were never in greater need of native preachers than now, yet neither has given one cent for ministerial education in two years, that is in Mexico. Madero Institute covers a whole block in Saltillo; it once accommodated more than one hundred girls and their teachers, to-day that enormous building is used only as a residence for Mr. and Mrs. Cheavens and Miss Addie Barton with her little day school. Miss Ruth Barton teaches a class of American children in English, but she is not employed by the Board. Other denominations here are pushing their church-building and schools, especially ministerial education, while Baptists seem to have abandoned these departments of mission work.

Your missionaries are supposed to possess and are expected to impart full information about the condition and needs of the work in which they are engaged. A desire to discharge this duty was what prompted the writing of this article, so that, if the unfortunate state of things now existing in Mexico should continue, it must not be charged to the missionaries.

Truly and fraternally,

J. G. CHASTAIN.

Morelia, Mexico, April 27, 1900.

"Last eve I stood beside a blacksmith's door,
And heard the anvil ring the vesper chime.
Then looking in, I saw upon the floor
Old hammers worn with beating years of time.
How many anvils have you had," said I.
"To wear and batter all these hammers so?"
"Just one," said he; then said with twirling eye,
"The anvil wears the hammers out, you know."
And so, I thought, the anvil of God's word
For ages skeptic blows have beat upon;
Yet though the noise of falling blows was heard,
The anvil is unharmed, the hammers geon."

"O'er all these scenes my memory wakes
And fondly broods w' miser care,
Time but the impression deeper makes,
As streams their channels wear."

Wanted.

Minutes of the following Associations:
Bethlehem, Bethel, Calhoun, Chester,
Chickasahay, Coldwater, Columbus, Fair
River, Gulf Coast.

The moderator or clerk of these Associations will please forward me promptly a copy of their minutes.

A. J. MILLER.

HILLMAN COLLEGE for YOUNG WOMEN.

Last year had twice as many boarders as the year before, this year three times as many. One hundred music pupils write for new catalogue to Rev. Geo. Wharton, A. M., D. D., Clinton, Miss.

THE BAPTIST.

Published Every Thursday,

BY THE

Mississippi Baptist Publishing Co.,

AT

JACKSON. - - - MISS.

T. J. BAILEY, EDITOR AND MANAGER.

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Obituary notices, whether direct or in the form of resolutions, of 100 words, and marriage notices of twenty-five words, inserted free; all over these amounts will cost one cent per word, which must accompany the notice.

A limited number of reliable advertisements will be inserted.

All communications in business, and remittances should be made to THE BAPTIST, Jackson, Miss.

Manuscript to be printed must be written on one side of the paper only.

No communication will be printed unless it is accompanied by the name of the author.

It is requested that all remittances be made by money order or registered letter. Do not send check on local bank.

In requesting change of post office, do not fail to name office from which and to which the change is to be made.

Trip Notes.

On Wednesday 7 p.m. we left home for the Gulf Coast Association at Biloxi. After several delays on account of bad train connections we reached Biloxi at 10 p.m. Thursday and was soon comfortably located in the home of Bishop Searcy where we found Brother L. E. Hall and wife and Sister R. J. Searcy of Clinton. We were delayed 8 hours at Hattiesburg. We found Pastor McMillin earnestly engaged in a protracted meeting. He had been preaching nearly two weeks with fine success. Five were received at the Thursday morning service, making sixteen in all up to date. The work seems to be progressing very satisfactorily. The \$8,000 church building here is soon to begin, and, it is expected, that it will be completed some-

The Hattiesburg meeting closed last Sunday night. There were twenty three additions, nine baptised. This makes 52 additions since the present pastor came, just six months ago. They took their first quarterly collection for State Missions amounting to about \$30. There will be two more collections and they feel sure that they will give at least \$100 to this department of work. This church and W. M. S. are sending the pastor and wife to S. B. C., at Hot Springs. The brethren feel that the recent meeting has accomplished much good. The interest kept up to the last, the best service having one of the largest congregations during the meeting.

The next session of the Gulf Coast Association will be held with the Gulfport church beginning Thursday before 1st Lord's day in May, 1901.

The association elected Sister E. S. Bal-

thrope of Biloxi, vice-president for Woman's Work in the Gulf Coast Association and Miss Mary Davis, Ocean Springs, assistant vice-

president.

JONES BROS. & CO.'S

MAMMOTH RETAIL STORES.

Next Week we will hold a Big Special Reduction Sale of Men's, Women's and Children's Shoes and Oxfords.

MEN'S FINE SHOES.

\$1.25 Shoes reduced to	98c a pair
1.75 Shoes reduced to	1.15 a pair
2.00 Shoes reduced to	1.35 a pair
2.50 Shoes reduced to	1.95 a pair
3.00 Shoes reduced to	2.45 a pair
3.50 Shoes reduced to	2.85 a pair
4.50 Shoes reduced to	3.75 a pair



LADIES SHOES AND OXFORDS.

\$1.50 Shoes and Oxfords reduced to	98c
1.75 Shoes and Oxfords reduced to	1.25
2.25 Shoes and Oxfords reduced to	1.65
2.50 Shoes and Oxfords reduced to	1.95
3.00 Shoes and Oxfords reduced to	2.35

600 pairs Ladies' Turn Sole Kid Oxfords, like cut, on sale, at 98c a pair, not a pair in the lot worth less than \$1.50 a pair.

Special Reduced Prices on all our Children's Shoes and Oxfords.

JONES BROS. & CO., Retail, JACKSON, MISS.

THE BAPTIST.

This association is a small body, but energetic and aggressive in the Lord's work.

One Baptist Helped.

"I wish he would write about something that would do the brethren good, etc." I quote from Bro. Johnson in the May 3rd BAPTIST. I want to say that I am one brother that the article criticised helped. Indeed I consider that it repays me amply for a year's subscription to your valuable paper. For thirty years I have been seeking in vain for just such an exposition. I have been hearing the Arminian side and then the Calvinistic side and then the Calvanistic and then the Arminian, but not once in all these years have I heard even an effort made to reconcile these two (apparently) contradictory teachings. Indeed I always thought that one side had almost or quite as good Scripture as the other side, and I am frank to say that had I not been Calvinistic or Baptistic in beat or lineage or both, that I would have been just after hearing the Arminian side of the question almost quite won over to them sometimes, and now at this late day comes Dr. V. and shows me that our Baptist brethren have been reconciling these hard passages of Scripture right along all the time, and I did not even suspect that they could be so harmonized.

CAVANIST

May 10,

Sunday School.

LESSON FOR MAY 13, 1900.

BY W. F. YARBOROUGH.

Jesus at the Pharisee's House.—Luke 7:36-50.
GOLDEN TEXT.—Thy faith hath saved thee.—Luke 7:50.

CONNECTION.

No intervening events are recorded between this and the last lesson. Observe that the opposition of the Pharisees to Jesus is steadily growing. Just why this Pharisee invited Jesus to dine with him is not clear. The invitation is a concession on his part, for we learn from Jesus' own words that he did not accord him the common courtesies of hospitality. He was debating in his mind whether Jesus was a prophet and came to the erroneous conclusion that he was not, on account of his bearing towards the woman who was a sinner. The scene occurred somewhere in Galilee, A. D. 28. There is no parallel passage, though the other three evangelists give a similar anointing by Mary of Bethany, just before the crucifixion. There is no real ground for the claim that these anointings were identical, or that this woman was Mary Magdalene.

EXPLANATORY.

Verses 36-38. Jesus made much of the opportunities, that came to him in a social way, to do good. His table talks are models of how to turn common place subjects of conversation to good account in spiritual things. As he reclined at the meal given him in the house of the Pharisee, a woman who was known in the city as a great sinner, came up to him and proceeded to anoint his feet with an alabaster cruse of precious ointment. She was a woman with a bad reputation, probably a prostitute. Her presence in the house is explained by the fact that eastern etiquette allowed uninvited guests to enter a house where there was a feast and watch the guests. As she stood at his feet she lost control of her feelings and began to weep, so that the tears ran down and wet his feet. The contemplation of what he had done for her melted her soul in gratitude, and as the tears wet his feet woman's resourcefulness was manifested. It was not considered proper for a woman to let down her hair in public, but for this woman of the street to have affected a false modesty at this point would have been mockery. The weeping was evidently unpremeditated, and having no towel, she makes one of her hair and wipes the Savior's feet, wet with her tears.

Verse 39. When the Pharisee saw all of this he reached the conclusion that he had been mistaken in ever presuming that Jesus was a prophet, conjecturing that a prophet would have known the character of the woman in his presence. He either said this to himself or aside to some one of his guests, but Jesus knew what was in his mind and thus showed that he knew, not only what sort of woman was in his presence, but what sort of a man was criticising him. Then followed a dialogue between Simon and Jesus, in which Jesus not only shows Simon up in an unfavorable light, but shows his own for-

THE BAPTIST.

giving mercy and the true relation between forgiveness and love which manifests itself in loving service.

Veres 40-47 The parable which Jesus uses to illustrate the lesson of the occasion is so pointed that Simon cannot mistake its bearing and condemns himself almost before he knows it. There was but one way to answer the question of the parable.

Certainly the more we feel has been done for us the greater our gratitude. In this little parable we find the germ of the doctrine of salvation by grace, which was afterwards taken up by Paul and elaborated and emphasized as the cardinal principle of his preaching and writing. It also strikes the keynote of acceptable service for the most joyous and hearty service that has ever been witnessed for Christ is that which comes from a heart fully conscious of the meaning of God's forgiving love. The parable and its application forever destroy the theory that grace is an enemy to good works.

The turn that Jesus gave to Simon's answer must have cut him to the heart. He says to him in effect, "Yes, you are correct. That woman standing there proves it. I came into your house and though you have neglected to show me the common courtesies of a host to his guests, this woman has supplied the lack and has done it at a much greater cost than is common." This is evidently the meaning of the several details of service which Jesus mentions as having been omitted by Simon but supplied by the woman.

The real application of the parable is given in verse 47. Her love is a proof that her sins, which are many, have been forgiven. Her many sins and her great love are manifest even to Simon. They must have some connection. This connection is set forth in the principle which Simon has acknowledged, that great forgiveness brings great love. The relation between her love and her sins, is, therefore to be accounted for by the forgiveness of her sins. From a grammatical standpoint alone, the clause, "for she loved much" might assign the ground of her forgiveness, but such an interpretation would be contrary to the plain meaning of the parable; the latter part of verse 47, and the clear statement of verse 50 that her *faith* had saved her. Evidently the clause sets forth the effect rather than the cause. She loved much because she had been forgiven. This use of "for" is not uncommon. We say, "It is spring time, for the flowers are in bloom," when it is very clear that the flowers are in bloom because it is spring.

Verse 48-50. Turning to the woman he spoke words of forgiveness and peace. Though she was already drawn to him by what he had done for her, he now gives her assurance doubly sure, by speaking in Simon's presence. He paid no attention to the croaking question as to who this was that forgave sins. The woman knows, and it is her he is helping just at this time. The assurance of faith the ground of her salvation brought peace, and so he added, "go in peace." To the soul saved by faith, whatever be the sin, the same message comes today.

PRACTICAL POINTS.

1. There are degrees in sin. One of the

debtors owed fifty the other five hundred pence. The great sinner is better off if forgiven than he that has sinned little, if the latter is unforgiven.

2. Our love is measured by our consciousness of forgiveness. We are never conscious of the value of forgiveness until we know something of the real nature of sin. The indifferent love of many Christians is explained by their imperfect views of the real nature of sin and of what Christ has done for them in forgiving them.

3. Jesus is full of tenderness to those who feel their need of him. To the contrite, trusting believer he always speaks peace.

4. Faith in Christ is the condition of forgiveness, love for Christ is the evidence of forgiveness.

Query.

To THE BAPTIST.

Please explain through THE BAPTIST the 23d verse of the 9th chapter of St. Luke, which reads thus:

"And he said to them all, if any man will come after me, let him deny himself, and take up his cross daily, and follow me."

The question is, deny himself of what?

Time enough to serve God in a way that would be well pleasing in His sight, or deny himself of some of the necessities of life to give to the cause of Christ, or are we required to do both daily.

[Will Bro. Sample explain.—ED.]

Austin Crouch.

To the BAPTIST.

Brother Austin Crouch, the new pastor at Corinth, goes there from Kentucky, but he is a McKean reared boy of whom we are all proud. He was licensed by our church and went from here to Baylor University at Waco, where he was educated, and went from there to the seminary, and he is just now fully entering on his life work. He is one of our best young men, and we grieve that he has not come back to Texas to settle. He is well educated, bright, affable, consecrated, of pleasant address and is an excellent preacher. He is blessed, too, with a charming help in his lovely wife, who is refined, educated and cultivated. I am sure they will faithfully and efficiently do the work to which the Lord has called them.

Allow me to thank you for your kind reference to our tour to Europe. Eight friends in Mississippi are writing of going with us, two of whom have registered and others will in a few days.

E. E. KING.

McKinney, Tex., May, 1900.

Some Received But Others Wanted

Hear me again, please. The moderator or clerk of the following associations will greatly oblige by sending me promptly a copy of their minutes: Bethlehem, Bethel, Calhoun, Leaf River, Liberty, New Liberty, Pearl River, Tallaha, Scott County, Sipsey.

Yours fraternally,

A. J. MILLER.

Yazoo City, Miss., May 7th, 1900.

Receipts of Convention and April	Board	March	Central	3 60	Galilee	75	Okolona, W. M. S.	6 00
Keswick		32 25	Mt. Zion	5 55	Columbus	15 10	Tupelo	2 50
FOREIGN MISSIONS			Pleasant Grove	10 00	Tangipahoa	55	J. R. Gregory	2 50
Columbus	\$ 28 00		Blye Creek	3 15	W. P. Dowell	50	Rock Bluff	2 00
W. M. S.	8 40		Samaria	9 15	Mrs. Borders	10 00	Logtown	1 00
Tangipahoa	2 25		Samaria W. M. S.	95	Brooksville	15 00	Mt. Olive	14 00
W. P. Dorrill	50		Indianola	16 00	A Baptist	5 00	Cleveland	84 20
Shiloh	5 10		Miss Ballard	2 50	Union	7 50	Beulah	5 55
Hattiesburg	105 50		Mt. Olive	14 85	Rock Bluff	2 50	Concord	4 30
Mrs. Borders	10 00		Gloster Baptist Church	25 00	Philadelphia	2 55	Union	10 00
Brockville	16 50		Pleasant Ridge	2 45	Goodman	15 00	Mt. Moriah	10 00
A Baptist	5 00		Hebron	32 75	Mrs. Manning	2 00	Hebron	32 75
Vicksburg Cavalry	36 27		New Providence	2 18	Springfield	10 65	Pleasant Hill	2 00
" S. S.	14 69		Pleasant Ridge	1 80	Water Valley	100 00	Cobbs Switch	2 00
Sebree	4 60		Edinburgh	6 00	Shelby	14 48	Tilvan	2 00
Winona	103 45		Meadow Creek	2 05	Dr. Rose	5 00	Olive Branch	5 00
" W. M. S.	3 30		Fellowship	25 00	Rienzi	5 00	Ebenezer	7 95
Friendship	3 75		Macon	38 00	Durant	17 65	Oxford	1 16
Tuscola	2 25		Sarepta	12 00	Mars Hill	2 70	Salem	5 00
Cleveland	102 70		Frederick	12 45	Amory	36 00	New Hope, Madison	36 75
Sherman	37 70		Batesville	27 00	Mt. Paran, W. M. S.	2 70	Bowling Green, W. M. S.	3 30
Goodman	50		Batesville W. M. S.	5 00	Canton	36 60	Calvary	49 55
" S. S.	2 80		Pilgrims Rest	2 25	Rip'ey	2 50	Spring Hill	3 31
Port Gibson	6 00		Ocean Springs	1 50	New Providence	9 25	Bowling Green	3 75
Oxford, for N. B.	12 01		Pascagoula S. S.	2 25	Providence	5 55	Oxford, W. M. S.	20 50
Hays Creek	3 20		Miss L. A. Hall	1 00	Beulah	3 00	Jackson	102 30
Mrs. E. J. Manning	1 00		Ackerman	9 35	Lexington	19 00	Bluff Springs	7 20
Moak's Creek	3 25		Wake Forrest	1 15	Lexington, W. M. S.	19 00	Steen Creek	6 15
Silver Springs	8 00		Long Creek	8 00	Biloxi	17 70	Bowlin	5 05
Salem	2 10		Good Hope	2 60	Meridian, 1st Church	100 00	New Hope	11 30
Handsboro W. M. S.	3 90		Myrtle	8 50	Meridian, So side, W. M. S.	2 00	Society Hill	7 67
Water Valley	100 00		Holy Springs	14 50	Raymond	15 00	Napoleon	7 75
Starkville	75 50		Verona	12 50	A reader of The Baptist	5 00	Nicholson	.5 05
Starkville S. S.	10 00		Central Grove	18 00	Poplarville	5 00	Good Hope	5 25
Starkville Wms.	15 00		Braxton	10 00	Friendship	10 00	Clinton	69 10
Concord	2 60		Harmony	20 00	Bethany	3 75	A. Baptist	5 00
Beulah	2 60		New Zion	6 00	Sharon	11 00	Okolona E. W.	4 28
Greenville	67 10		Plantersville	4 50	Carthage	4 50	Crape Creek	1 40
Shelby	5 00		Hattiesburg	5 71	Hattiesburg	10 00	Osborn Creek	1 71
Pleasant Grove	7 75		Jackson	153 20	Jackson	10 00	Canton	25 00
Pheba	16 50		Oxford	7 46	Greenwood	1 00	Mr. Manning	5 00
Mars Hill	17 30		Woman's Central Com.	2 20	Pleas Burkhalter	1 25	Mississippi Springs	1 50
Mars Hill S. S.	5 20		Merigold	3 00	Kosciusko, W. M. S.	5 00	East Fork	9 25
Vaiden S. S.	1 00		Spring Hill	10 50	Booneville, W. M. S.	1 00	McComb City	50 00
Ripley	18 20		Sylvanina	2 50	Booneville	10 00	Merigold	12 80
Oakley	4 35		Fellowship	22 25	Refuge	2 30	Friendship	3 80
Bethlehem	3 25		Edwards	3 00	Shuqual & S. S.	19 50	Pleasant Hill	6 60
Shubuta	11 25		Harmony	3 50	Choctaw Ass'n	28 95	CHURCH BUILDING.	
Spring Hill	1 60		Booneville	5 00	Brier Hill	2 05	T. J. Bailey	10 00
Union	12 95		Thomasown	15 00	Monticello	6 31	W. F. Standifer	2 00
Liberty	8 75		Ebenezer	1 50	Edinburg	3 65	Mt. Zion	2 25
Hermanville	50 00		Stump Bridge	1 50	Gloster, 1st C., W. M. S.	16 90	Oxford	17 03
Biloxi	17 70		Semaesh	2 40	Goodman	13 60	Canton	25 00
Meridian 1st ch.	100 00		Miss McCraven	6 00	Refuge	2 30	SUSTENTATION.	
Meridian South Side	4 00		Pleasant Hill	2 40	Shuqual & S. S.	19 50	W. P. Dorrell	1 00
Meridian South W. Q.	8 00		Beach Grove	6 00	Choctaw Ass'n	28 95	Mrs. Borders	5 00
Raymond	15 00		Martin	5 00	Brookhaven, W. M. S.	2 05		
Salem	6 80		Learned	10 00	Brier Hill	2 00	Boy's Combination Suit	\$3.95
A Reader of the Baptist	5 00		Mrs. Strode	5 01	Monticello	6 31		
Tillatoba	5 00		Hebron	2 50	Edinburg	3 65	<p>Made of entirely all Wool facing Cashmere— regular Co. garment! Will wear like iron. The pat- terns are new and nobly, and made up by 1900's most famous tailors. State and of buy, whether small or large for age; size of cap desired, and enclose us \$3.95, and we will ship you best value you ever saw in a boy's suit or, if preferred, we will send it to your nearest Express Office, C.O.D., with privilege of exami- nation and trying on, if it does not fit and make up, return it at our expense.</p>	
Hernando	10 00		Chickasaw Association	24 35	A Friend	5 00	Our Handsomely Illustrated Spring and Summer Catalogue, with samples of this and many other Men's and Boys' garments, free, upon applica- tion.	
E. L. Bass	35 00		Ebenezer	8 50	New Albany	12 90	O. H. BERRY & CO., Richmond, Virginia.	
Sharon	10 85		Belen	24 00	Good Hope	2 00	Annual Session Imperial Council Order of Mystic Shrine, Washington, D. C., May 22-24, 1900.	
Hopewell	11 35		West Point	107 00	Sylvanina	1 75		
Senatobia	57 75		Hazlehurst	\$108 15	Fellowship	3 00	For above occasion Queen & Crescent Route will sell tickets to Washington, D. C., and return at rate of one first class limited fare. Dates of sale May 20th, 21st and 22nd; final limit May 27, 1900.	
Ebenezer	10 00		Shady Grove	10 75	McIver	75	GEO. H. SMITH, G. P. A. R. W. Bonds, Ticket Agent.	
Ellisville	56 00		A. P. Berry	3 55	Pleasant Grove	4 00		
Sandersville	1 25		Central	1 80	Miss McRaven	9 00	UNLITERATED BELLS SWETERED MORE NUD- ABLE, LOWER PRICE SUB-FIRECATALOGUE SELLS WELL.	
Slidell	5 00		Houlka	11 20	Learned	5 00	Writs to Cincinnati Bell Foundry Co., Cincinnati, O.	
Central Cold Water	37 10		Toxish	7 40	Mrs. Strode	3 00	DR. R. E. WOODARD, 502 Main St., Little Rock, Ark.	
Central Cold W. M. S.	6 55		Hebron	7 85	Clinton, W. M. S.	2 00		
Fannin	5 00		Hebron	3 00	Myrtle	8 25		
Lime Creek	4 30		Tupelo, W. M. S.	1 92	Chickasaw Ass'n	4 95		
Pleasant Ridge	2 55		Mrs. Gathings	5 00	Poplar Springs	10 00		
			Lula	5 00	Verona	4 00		
			Central Grove	20 00	Hebron	12 50		
			Mt. Nebo	17 45	Tupelo	2 00		
			Crystal Springs	4 25	W. M. S.	2 47		
			Antioch	21 00	Whitesand	3 00		
			Whitesand	2 55	Harmony	50		
				3 65	New Zion	4 00		
					Mt. Zion	5 00		

Meridian, 15th Av. W. M. S.	4 25	Wesson	33 75
Grenada	1 50	Tupelo	2 50
Pleasant Grove	6 00	J. R. Gregory	2 50
Rock Bluff	8 00	Rock Bluff	2 00
Logtown	4 50	Union	1 00
Mt. Olive	14 00	Logtown Special	2 50
Cleveland	84 20	Union	10 00
Beulah	5 55	Concord	1 00
Concord	4 30	Union	5 00
Union	10 00	Pleasant Hill	5 00
Mt. Moriah	2 00	Cobbs Switch	2 00
Hebron	32 75	Oxford	3 93
Pleasant Hill	2 00		
Cobbs Switch	2 00		
Tilvan	2 00		
O			

Ministers and Churches.

NATCHEZ.

Rev. Sidney J. Williams and his singer, Mr. Brown, will begin about the 15th inst. a series of revival services with the Wall Street Baptist Church. We trust that this is God's own time to give this place the greatest revival in its history. Brethren over the State have had so many requests to pray for meetings, that I fear if I make a request it will not be needed. Yet I do not feel satisfied not to make it, therefore I ask every one who reads these lines to pray earnestly that God would crown each service with the presence and power of His spirit.

Some brethren from other places desire to hear these men, whom God is so mightily using; this is your opportunity. Come! We shall give you a place to sleep and something to eat, and plenty of work to do.

Don't forget to pray for us. I wish, if you are going to do so, you would just drop me a card.

People are being converted at very nearly every service at the regular Sunday services, but we do hope that sinners by the score will cry to God for mercy.

Yours in Christ,
G. B. BUTLER.

CANTON.

You can place the Canton church on the honor roll. The entire expenses of the pastor to the convention have been paid. Yesterday was a good day with the Lord's people here. One of the brightest boys I ever knew was baptized at the evening service.

Truly,
W. J. DERRICK.

LUMBERTON.

Yesterday, May 6th, was a good day with us at Lumberton at the close of the morning service, received four by letter, three at 3 o'clock p.m., in the presence of a very large congregation. Five girls were baptised by the pastor in a beautiful stream of water near the town. All were reminded of Acts 16:14-15.

W. B. HOLCOMBE.

Dr. M. A. Simmons Liver Medicine has since 1840 steadily risen in public favor, and the demand for it far exceeds that of any other Liver Medicine.

BUCKEYE BELL FOUNDRY
THE E. W. VANDERBILT CO., Cincinnati, O., U.S.A.
Bell made of Pure Copper and Tin only.
Also Dishes, Plates, Pans, etc.
Member of the Chamber of Commerce, St. Louis, Mo.

MOZLEY'S LEMON ELIXIR.

A Pleasant Lemon Tonic.
For biliousness, constipation and appendicitis.
For indigestion, sick and nervous headache.
For sleeplessness, nervousness and heart failure.

For fever, chills, debility and kidney diseases, take Lemon Elixir.

Ladies, for natural and thorough organic regulation, take Lemon Elixir.

Dr. Mozley's Lemon Elixir is prepared from the fresh juice of lemons, combined with other vegetable liver tonics, and will not fail you in any of the above named diseases. 50c and \$1 bottles at the druggists.

Prepared by Dr. H. Mozley, Atlanta, Ga.

At the Capitol.

I am in my seventy-third year, and for fifty years I have been a great sufferer from indigestion, constipation and biliousness. I have tried all the remedies advertised for these diseases, and got no permanent relief. About one year ago, the disease assuming a more severe and dangerous form, I became very weak and lost flesh rapidly. I commenced using Dr. Mozley's Lemon Elixir. I gained twelve pounds in three months. My strength and health, my appetite and my digestion were perfectly restored, and now I feel as young and vigorous as I ever did in my life.

L. J. ALLRED.
Door-keeper Ga. State Senate,
State Capitol, Atlanta, Ga.

Mobile & Ohio R. R.

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JACKSONVILLE, TAMPA,
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Elegant Vestibuled first-class coaches with smoking room and complete toilet rooms and lavatories for ladies and gentlemen. Porter in attendance, charged with the comfort of passengers. Also vestibuled Pullman Palace Sleeping Cars, with Drawing-Room and Buffet, between St. Louis and Mobile, New Orleans, Montgomery, Thomasville and Jacksonville, Fla.

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If you feel Dull, Languid, Broken-Down, Debilitated, have Weak Stomach or Indigestion, use Dr. M. A. Simmons Liver Medicine.

MOZLEY'S LEMON HOT DROPS.
Cure all Coughs, Colds, Hoarseness, Sore Throat, Bronchitis, Hemorrhage, and all throat and lung diseases. Reliant, reliable.

25c at drugstores. Prepared only by Dr. H. Mozley, Atlanta, Ga., till April.

THE PI THAT DON'T GRIPPE, 50 PILLS 25c.
Ask for Grove's Patent Liver Pills

Woman's Work.

Supplemental Report.

The following reports were received after publishing others:

ABERDEEN ASS'N.

L. A. S., Aberdeen ch.—

Foreign Missions \$ 6 00

CHICKASAHAY ASS'N

Woman's Circle, S. Side, Merid-

ian—

Home Missions 8 00

State Missions 2 00

Home Uses 14 00

41st Ave., Meridian—

Home Uses 6 00

15th Ave., Meridian—

Home Missions 2 25

Home Uses 6 75

Shubuta ch.—

Foreign Missions 7 00

Mome " S. D. 4 55

CENTRAL ASS'N.

Clinton ch.—

Foreign Missions 12 30

" " Xmas. 6 03

Mr. Yohanam 16 00

Tot. 1. \$16 90

In last report from Winona ch., it should have been "Home Uses" \$9 70, instead of Theological Seminary."

Yours in the work,

Mrs. W. R. Woods.

West Point Ladies' Aid.

After a long silence, we thought you would like to hear from "Our Ladies' Aid" at West Point.

We have "moved up a little" in the last year, in fact made a long stride in the interest of missions. We are now a compound of Pastor's Aid and Missionary Society. There have always been a faithful few, but that number has been greatly increased under our new regime. So thoroughly does the mission spirit put in practice renovate and stir one to greater deeds. Carey said if we expect great things from God, we should attempt great things for God. We find his words verified in our case.

We have a "Missionary Tea" on the first Monday of every month. We take the subject of the previous month, so as to be able to thoroughly study it. Our efficient President, Mrs. E. B. Miller, (to whose untiring efforts and constant zeal our growth has been due) appoints a committee to make up a program, selects a number of ladies to carry it out. The program consists of papers written or selections read, or in speaking out the subject. This is interspersed with suitable songs, after which light refreshments are served by the lady at

whose house we have been invited. I think the "Missionary Tea" a wise plan, and if our sister societies would try it, they would be benefited I feel sure.

During the past year we have been able to put handsome stone steps to our church, and we now have the means to furnish new tapestry for our inner doors and pulpit chairs, also to paint the outer wood-work of our building. Last fall we sent a box to Frontier Missions valued at \$84.00. We conduct our meetings in an orderly manner and "don't all talk at once."

You may look for "great things" from West Point as we have one of the best pastors in the State and can't keep him winging up.

Your sister in Christ,
MRS. M. K. RICHARDSON.

Eternity.

Eternity! oh! how much good or thought does that one word afford us. Eternity is the great hereafter, or future-life that every person shall live; the future whether it be Eternal Life, or Eternal Death.

Eternal Life is our inheritance of a just and loving Father, if we choose to obey His holy will, and, as far as we poor human beings are able to serve him. It is a glorious future that awaits the child of God. One that they will receive, when the soul, that better part of man, has departed from its earthly house of clay. "For God so loved the world, he gave his only begotten Son, that whosoever believeth in him, should not perish, but have everlasting life." John 3:16.

And again in the same chapter, 36th verse, we find, "He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life, but the wrath of God abideth on him."

Some think of the last enemy, Death, as something awful, and yet if they would only think of that second death, could only half imagine its horrors there would be more who would tread the narrow pathway that leads to Life everlasting. More who would strive earnestly to enter the pearly gates of heaven; to experience the rapturous glories of Eternal Life.

Oh! that eternity of dark, hopeless misery; the awful end of the unrighteous, upon whom the wrath of God shall be poured. Those who will may have life everlasting, and those who do not will receive everlasting death. "Because I have called and ye refused; I have stretched out my hand, and no man regarded; I also will laugh at your calamity; I will mock when your fear cometh. Then shall they call upon me, but I will not answer; they shall seek me early, but they shall not find me."

He is a wise, all-seeing Father, and knows the amount of our strength and endurance, and pre-

pares us for each trial. He holds Christ up as a model for us and offers Eternal Life as a reward for our striving to follow in his wake, and "be like him."

Then, is that its self not enough to make us strive to gain Eternal Life? No, not always. It takes the fear of Eternal Death to awake within us an effort to obtain Life.

It is an awful thought to dwell upon, and yet it is a last resort, and sometimes even that fails to draw the wanderer into the fold.

Eternal Death! oh, what an overpowering thought! How it fills our soul with terror! Yet we should study it more.

If the love of God and hope of Eternal Life will not save sinners, the fear of everlasting torment should. If the prospects of a brighter future life is not enough to call the wanderer home, the fear of Eternal Death, and thoughts of a dark, hopeless future should make them turn to Life.

Christ says, "And these shall go away into everlasting punishment: but the righteous into Life eternal." (Matt. 25:46), and, "In flaming fire taking vengeance on them that know not God and obey not the gospel of our Lord Jesus Christ. Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power." II Thess. 1:8,9.

What a fearful destruction! What hopeless misery lies in eternity for the unbelieving! Why not accept Christ and be saved from that second Death? God says, "Whosoever believeth on him shall not perish, but have everlasting life." John 3:16.

BIRDIE L. SANDERS.

When Traveling Make No Mistake,

But see that your ticket reads via

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Geo. H. SMITH, G. P. A., New Orleans
Feb 9-11

BELLS
Steel Alloy Church & School Bells. Send for
Catalogue. The C. S. MILLER CO., Millboro, Va.

Temperance.

Freedom From Tobacco Slavery.

In my youth I heard this adage, that "Tobacco would make a man a liar, a beggar and a thief." Then I wondered if this were possible, but I have lived to see this fully confirmed in more cases than one. In the vicinity of Cedar rapids, Iowa, I knew a young man of very penurious principles. Seeing him using tobacco one day, I told him I could not understand how a young man like himself, who did not believe in spending his hard earned wages foolishly, could afford or justify himself in spending his money for tobacco. He said he never bought any tobacco. "I can beg all the tobacco I need." A few days after this, another man and myself were chopping wood together, and the beggar of tobacco came where we were and asked for a chew of tobacco. The man passed him his plug. The beggar took it and, grasping all he could hold in his mouth, and by a dextrous turn of his wrist, tore off quite a large piece. He took the piece out of his mouth, bit off a small bite and put the rest of it in his pocket; and in handing back what was left to the owner, said, he did not intend to take so much.

So we see this man in the first act, a beggar; in the second act, a thief; in the third act, a liar. He deliberately stole and pocketed what he stole, and then he lied. I can testify that the Lord keeps me now and gives me victory. I have sincere sympathy for anyone in bondage. Some have gotten the victory over tobacco since we have been here, others would like to quit. We are praying for them. I believe we could do more toward saving men if, as a church, we were free from this awful practice which is so unnatural and against holiness and is not for the glory of God.—L. True in Wesleyan Methodist.

I have heard professed Christians when asked for tobacco say that they "had not a bit in the world," they having named one of his pockets "the world," and they never kept any in that pocket. We might mention instances of pilfering and unblushing dishonesty by those unable to purchase the terrible stuff. I call it terrible because of the terrible effects upon the physical and moral nature of man. The habit might be bearable and, perhaps allowable in the sight of God, if it were only a matter of opinion in regard to personal cleanliness. But it goes deeper than this; no man or woman can be justified in acquiring an appetite and practicing a habit that brings such results to the soul and body as the tobacco habit brings.

I used "the weed" for eighteen years and know its baleful effects. When I finally got the victory over the habit, part of the muscles of my mouth were partially paralyzed and also a spot on my tongue, and I was bordering on delirium tremens. I would dream of snakes in my boy's pockets, snakes every

where; in my sleep many times I

saw a huge tobacco worm with a human head watching me; finally there were two of them. When I got the victory over the habit I dreamed of cutting off the monster's head, and measured its body and it was forty steps long. I have not dreamed of it since, and snakes are banished from my dreams. Now I dream of preaching the gospel.

Glory to God! After getting free (and I did not get free without the help of God, for he took the attorney for an interpretation of it, and that gentleman so perverted it as to nullify it altogether. But the President is bound to rely on his Attorney General and cannot set aside his sworn opinion, whether he would like to do so or not. If the prohibitionists wish the canteen abolished they should get Congress to pass an act saying so in the clearest words.

Relative to a published statement, ascribed in a press dispatch to Bishop Hurst, to the effect that the President has made a substantial change in the administration of the army canteen, it is learned at the War Department that no change whatever has been made in that institution, and, according to Secretary Root, no change is contemplated in existing methods.

SOUTHERN RAILWAY.

6,888 MILES—ONE MANAGEMENT.

Penetrating Eight Southern States,
Reaching Principal Cities of the
South With Its Own Lines.
Solid Vestibuled Trains.
Unexcelled Equipment.
Fast Schedules.

DINING CARS—Are operated on
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and Washington and Chattanooga Limited
via Lynchburg.

ELEGANT PULLMAN SLEEPING
CARS—Of the latest pattern, on all
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Traffic Manager, Washington, D. C.

W. A. TURK,
Gen'l Pass. Agt., Washington, D. C.

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Trav. Pass. Agent, Com. Agent,
Chattanooga, Tenn., Atlanta, Ga.,
J. H. HOLDEN, Traffic Manager,
Apr. 1, 1900, Little Rock, Ark.

CONFEDERATE VETERAN REUNION,
Louisville, Ky., May 30th to June 3rd,
1900.

REDUCED RATE

Via SOUTHERN RAILWAY.

For the occasion of the Annual Reunion of the United Confederate Veterans at Louisville, Ky., May 30th-June 3rd, 1900, the Southern Railway will sell tickets from points on its lines to Louisville, Ky., at very low rates. These tickets will be sold from points in Tennessee on May 28th, 29th and 30th, and from other points May 27th, 28th, and 29th, limited to return until June 10th 1900. An additional extension of the final limit until June 25th 1900 may be secured, provided tickets are deposited with joint agents of the terminal lines at Louisville on or before June 4th, and on payment of fee of 50 cents.

The Southern Railway offers excellent service enroute to Louisville, and those contemplating the trip should communicate with nearest ticket agent of the Southern Railway for sleeping car reservations and any information they desire.

The New Route Between the East and
West.

Choctaw, Oklahoma and Gulf R. R., Co. affords quickest time from Memphis to Hot Springs and points in Arkansas, Oklahoma, Indian Territories, Texas and the West. Pullman Cafe sleepers and free reclining chair cars on all trains.

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Henry Wood,
Gen. Mgr.
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May 10,

B. Y. P. U. Department.

BY W. P. PRICE.

While they call it "The Children's Mission Band," Ellisville has one of the best Junior Unions in the state. It was my great privilege to talk to them, by special invitation, on the 5th Sunday afternoon at their regular meeting. This band is conducted by one of Ellisville's consecrated women, Sister Shelby, ably assisted by Brother Joe Pack, a young man, and the County Superintendent of Education. Brother Pack led the meeting, in which nobody took part but the children.

The program for this special meeting consisted of juvenile songs, in which fifty voices mingled most beautifully; roll call, to which every child responds by coming to the front, and placing a contribution on the table, and a talk from me, as stated above. Their collection on this occasion amounted to \$2.17. They meet twice a month, which gives them about \$4.50 per month, or about \$55.00 a year for missions. THERE ARE ONE THOUSAND CHURCHES IN MISSISSIPPI that do not give this much to the cause of missions. Then, just look at the training they are getting! Pastor Bowen is always present to help them grow up in the good old way by his wise counsel and helpful talks. If this sort of work could be done, and it is beginning in all our churches another generation would find us with churches so trained as we have not scarcely dreamed of as yet. Every good and wise pastor ought to have a Sister Shelby or a Brother Pack to go and do likewise.

Daily Bible readings:

- Monday, May 14—Judges 7.
- Tuesday, May 15—Judges 8.
- Wednesday, May 16—Judges 9.
- Thursday, May 17—Judges 9.
- Friday, May 18—Judges 10.
- Saturday, May 19—Judges 11.
- Sunday, May 20—"The power of a temperate life. Daniel 1:17. (The Daily readings appear in full in the Baptist Union, and are used here by permission.)

IT IS VERY IMPORTANT that all who contemplate going to Cincinnati send me their names right early. Already the transportation leaders are engaging hotels for their respective delegations. West Virginia alone expects to send five hundred delegates. Mississippi ought to have at least fifty. Already several have made known their purpose of going. Think

about it, and go. If you are going to take a trip or outing during the summer, come and join us, as far as Cincinnati anyhow. It will be the last great Baptist meeting of the Nineteenth Century. You did not attend the first but you can attend this last.

The railroads offer one fare for the round trip.

Next week I hope to give a full account of the Southern B. Y. P. U., which meets at Hot Springs, and which I am privileged to attend through the generosity of my people, which, like every other church of the first rank, always sends her pastor to the Southern Baptist Convention.

A New Feature.

On Friday night April 20th, all the members of the B. Y. P. U., with one of their friends, as each member was permitted to invite one friend, enjoyed an entertainment given at the residence of Rev. H. P. Hurt. A large number was present and all were served with cake and ices. After enjoying the refreshments we were ushered into a room where each one was provided with a pencil and a slip of paper with fifteen Bible questions printed upon it. Rev. J. H. Shumaker and Mr. J. H. Collier found upon examining the papers, that four of the contestants tied, and upon drawing, Arthur Atkinson received the prize—a handsome picture. A young lady received the booby prize, but is not necessary to mention it. Four crokinole boards and several sets of dominoes were in constant use all the time. It is indeed safe to say there was not one present who did not enjoy himself for at least three hours. This was our first effort in the social feature of the Union, and it proved so delightful to every member that we will have another one soon. We are all certainly indebted to Mrs. Hurt for such a delightful time. Our Union is constantly growing and more interest is being manifested at every meeting. The meeting of April 22, was led by the Vice President who read the lesson from Matt. 22:1-14. After a song, comments and quotations were heard from nearly every member. Prayer by Mr. J. P. Lansdale. A good selection from the Baptist Union was read by Mrs. Creighton Dagenhardt.

After an intermission of five minutes, the roll was called and answered to by a passage of Scripture, from every member. A corresponding secretary was thought to be necessary and Luther Graves was elected. We were dismissed by our young member Capt. J. P. Brown.

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General Assembly, Presbyterian church, Atlanta, Ga., May 17-20, 1900. Tickets will be sold on May 15, 16 and 17, limited to return May 29, 1900, at rate of one fare for the round trip.

General Assembly, Presbyterian church, St. Louis, Mo., May 17-31, 1900. Tickets will be sold May 15, 16 and 17, with final limit to return June 3, 1900, at rate of one fare for the round trip, plus \$2.

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